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VOL. XI, NO. 6 JUNE, 1930

The EUROPEAN HARVEST FIELD

Articles on Europe

Missionary Letters

OUR CHRIST

By HARRY WEBB FARRINGTON

I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless Love
Has brought God's love to me.

I know not how that Joseph's Tomb
Could solve death's mystery;
I only know the Living Christ,
Our Immortality.

I know not when the skies will break
And Christ again I'll see;
I only know I have His word,
"I'll come again for thee."

(*Fourth Verse by* WM. H. RICHIE)

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WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15.

Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

—::—

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

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Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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Devotional and Editorial

JESUS, THE VIRGIN-BORN SON OF GOD

Mr. Harry A. Ironside, the well-known Bible teacher and now Pastor of the Moody Memorial Church in Chicago, is the writer of the following article on the Virgin Birth of our Lord. This is a distinctive prophecy uttered hundreds of years before its fulfillment and relates itself fundamentally to all phases of truth concerning our Lord's person and death. We trust Mr. Ironside's ministry in this place of hallowed memories shall be richly blessed and that the glory of the past shall be continued in an abounding way in the days to come. This Church has some eighty to ninety missionaries in different parts of the earth. We are glad to have two of this number laboring under our auspices and to have this man of God associated with us in the work.

THE oldest prophecy in the Bible is that of the virgin birth, as though upon its fulfillment every other were to depend. To the serpent God said, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15). Observe the exactness of the expression, "her seed." The coming head-bruiser of the enemy of the race was in no sense the seed of the man. This could not be said of any other person born on earth. Every merely human child is the seed of the man. Christ Jesus alone was the seed of the woman.

Harry A. Ironside

From this first promise sprang the expectation common to all ancient peoples of a coming deliverer who was to be born miraculously and who would link earth with heaven in some marvelous way. This expectation one finds imbedded in the traditions of all the oldest races, and it seems impossible to account for it on any other ground than the one indicated. With the fall of man, led astray by the woman, came the promise that, through the woman, should come the Deliverer. To balk at this because of its alleged impossibility is childish and puerile. God is omnipotent. His ways are infinitely above ours, and His thoughts likewise transcend ours. He is not bound by what some have called "iron law." He is free to reveal Himself to mankind as He will; and if He is to become incarnate at all, who dare dictate as to the how? What more likely than that He would come in some way different to that of His failing creature, Man? The virgin-birth suggests no thought of evil or of grotesqueness, but is in full keeping with what we should expect of the Creator of all things.

In the prophecy of Isaiah we find the primeval prophecy reiterated in language that none but one determined to disbelieve could gainsay. "Behold, a virgin shall conceive and bear a son, and thou shalt call His name Immanuel." (Isaiah 7:14). The context shows the occasion of the

message. Ahaz was hard pressed by the enemies of Israel. God promised deliverance and, to comfort the heart of the king of Judah, encouraged him to ask some sign. This Ahaz refused to do. Whereupon the prophet, under the power of the Spirit, declared, "The Lord Himself shall give you a sign;" and then follows the prophecy of the virgin-born One who was to be the Saviour of Israel, not only from the Syrians, but from every foe. This is not by any means an isolated instance of projecting the spirit into the distant future, and linking the days of Messiah with some incident which foreshadowed the troubles or triumphs of the last times. Any one at all familiar with the structure and contents of the prophetic Scriptures, knows that it is the common method employed. "No prophecy of the Scripture is of its own interpretation." All form part of one great whole, and the Messianic Kingdom is always in view.

It is objected in our days that the word rendered "virgin" in the passage before us might, with equal propriety, be rendered a young "married woman." This many eminent Hebraists positively refuse. The word used is the same as that employed in Proverbs 30:18, 19, where Solomon writes, "There be three things too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." Does any one question that the maid here is an unmarried woman, therefore normally a virgin? And in the case of the "sign" to be given of God to Israel, what would there have been that was wonderful in the fact of a wife conceiving and bearing a son? But that a virgin should thus miraculously give birth to a child would be indeed a sign and an evidence that God had visited the earth and redeemed His earliest promise.

And with this the historical account coincides and the first Gospel opens. Matthew makes it plain that Mary was found to be with child before she and Joseph came together. God himself assures the troubled man's heart, and we may say that it was as great an act of faith for Joseph to take Mary under the circumstances and give her the love of his heart and the protection and care that he bestowed upon her, as it was for the virgin herself to accept the place given her of God. Of what it must have meant to her, we get some idea by reading Luke's account. She bows to the angel's message, saying in humility, "Be it unto me according to Thy word." And thus it was that in her womb "The Word became flesh and tabernacled among us." I say purposely "became," for "was made" does not convey the correct thought. He was not made flesh merely. He became flesh. It was the power of the Highest overshadowing the virgin and by direct creation producing the "seed of the woman." The mystery is great, but the truth is most precious.

Just as we were going to press, word reached us of the distribution in printed form of a decision purporting to include and involve the American European Fellowship. While not a principal to the matter, yet we know the release of the decision has been done in violation of the conditions accompanying the report. This unethical act only confirms the necessity for the action taken by the Executive Committee of the Russian Bible and Evangelization Society in this matter. We ask our friends to withhold judgment until the full facts are known.

PREACHING THE WORD — PLANTING THE CHURCH

An Address delivered at the Berachah Church, Philadelphia, during the Missionary Prayer Conference, April 28-30, 1930, by Miss Constance J. Brandon, International Secretary of the World Dominion Movement.

"Jesus said unto them, Come ye after me and I will make you to become fishers of men . . . And as He passed by, He saw Levi . . . and He said unto him, Follow me . . . He appointed twelve that might be with Him and that He might send them forth, and He said unto them, Go ye into all the World, and preach the Gospel to every creature . . . They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following . . . There arose a great persecution against the Church . . . and they were all scattered abroad . . . They therefore, that were scattered abroad went everywhere preaching the word . . . Philip, preaching the things concerning the Kingdom of God and the name of Jesus Christ."

See Mark 1:17; 2:14; 3:14; 16:15, 20. Acts 8:1, 4, 12.

The extension of the Kingdom of our Lord and Saviour Jesus Christ is our supreme task as Christian men and women. Our Lord evidently expected His disciples to make World Evangelization their first consideration. Have you ever seriously considered the command of our Lord, "Go into *all* the World and preach the Gospel to every creature"? Have you ever realized that that command is a command to the Christians of today to reach all who have not heard the message of Salvation? That is a tremendous task! Some time ago I was speaking at a conference and the Chairman of the meeting introduced me as representing a Movement "that is potentially the greatest Movement since Apostolic times". That was a tremendous claim. Let us consider it for a moment.

The greatest movement since Apostolic times would necessarily be a Movement of God, and a Movement of God toward His objective in this age, this age in which you and I live. Of course, God's ultimate objective is a race and a universe perfectly adjusted to Himself and His will, but in this present age He is after a people who will come into such union and fellowship with Himself, as to understand and cooperate with Him in His present purpose for the Evangelization of the World and the calling out of a people for His Name. That is the objective of those who constitute the membership of "The World Dominion Movement".

As the World Dominion Movement is probably new to most of you, let me tell you briefly what it is and what it is doing.

The name of the Movement is based on Psalm 72, verse 8: "His dominion shall be from sea to sea."

The Movement stands for the Evangelization of the world in this generation.

The Movement stands for the final authority of the Scriptures and the Deity and Atoning Death of the Lord Jesus Christ, The World's Only Saviour.

The Movement stands for the obligation which rests upon every Christian to be a soul winner, and for impressing upon every soul won to Christ this paramount duty of winning others.

The Movement stands for the truth that its great objective can only be attained if those associated with it are men and women of power through prayer and the indwelling of the Holy Ghost.

The Movement stands for the complete coordination of all that is being done at home and abroad to make Christ and His Salvation known to every man, woman, and child of this generation.

The Movement surveys the world, country by country, so that it may find out and direct attention to the regions of greatest need. It has thus created an Intelligence Department, for lack of which there has in the past been a great waste of resources—with duplica-

tion and overlapping and such a misdirection of forces that valuable life and work have not counted to the full extent of their possibilities, and huge areas are still untouched.

The Movement stands for New Testament principles of expansion, for wide-spread Evangelism in order that groups of believers may be gathered into churches which, from the first, must be self-governing, self-supporting and self-propagating.

The Movement stands for the truth that these churches are under the care of the Holy Ghost and that they should be taught to depend upon Him for all their needs, spiritual and material.

The Movement recommends all missionaries not to engage in any work which it is the function of the native churches to undertake, nor to adopt any method which cannot stand the three following tests:

(a) Is it a justifiable use of a missionary's time in view of the immense need of the world for the Gospel?

(b) Is it the best means of winning Souls to Christ?

(c) Will it unduly delay progress towards the untouched fields?

The Movement is not interested in the spread of western civilization, nor in creating foreign institutions on native soil. It believes that Christ in the heart of each disciple and in the church means the beginning of a new life of true progress. This new life, with prayer and Bible study, the influence of the Christian home, and the educative influence of church life and work, will preserve from error and will gradually produce all desirable indigenous fruit in due season, and an informed Christian conscience which will profoundly affect all contacts and national life.

The adoption of New Testament principles, for which the movement stands, makes indigenous development possible, independent of foreign funds, and so makes World Evangelization a practicable proposition on a fraction of the amount which would otherwise be necessary. This does not mean that there should be any decrease in sacrificial giving of lives and money; on the contrary, a great increase will be necessary, because of the vast amount of work yet to be done amongst the two-thirds of the world's population still unreached.

The Movement is publishing literature which forms a library absolutely unique for colleges and students of Missions—Mission Secretaries, Directors and Missionaries, and all who seriously desire to obey Christ's command. If this command is not obeyed in this generation, it means that the Christians of this generation will be responsible for the ignorance of the millions now dying without Christ.

The Movement is neither controversial nor sectarian. It is inspirational and constructive. It is a unifyng fellowship in harmony with our Lord's prayer that His followers may be one.

Because of its Scriptural Principles, its reliance upon Prayer and the power of the Holy Spirit, and its world vision and loyalty to the Lord's last command, it is inevitably linked to the infinite resources of God and holds potentialities of measureless blessing.

From the statement I have given you, you will see that the World Dominion Movement stands for World Survey, World Evangelization, and the Indigenous Church. Many are asking, "Is the Indigenous Church a workable proposition?" Let me give you some illustrations (which have appeared recently in our magazine, "World Dominion") to prove that it is.

One of the large comparatively unoccupied fields of the world is Indo-China, with a population of nearly twenty million people. Indo-China comprises five states, namely, the Colony of Cochin-China, the Protectorates of Annam, Cambodia, Tonking, and Laos.

Cochin-China is not mentioned by writers of Mission history, for there has never been anything to write; one rarely hears a Cochin-China missionary speak, for there are only a few to give reports. Yet in that little corner of the world there is a rapidly growing indigenous church, in spite of the fact that ten years ago there was not a Christian within its borders.

From the very beginning, two ideas were presented to the people continually. Firstly, that the message preached was the Gospel of Jesus Christ, not an American "doctrine"; and, secondly, that the future visible Church in that land must be an Annamese Church, not a Church controlled by white men. It was not a Western organization we wanted to see, but an Annamese Church with all the fruit and gifts of the Spirit.

At first we thought it would be necessary to place a missionary couple in each of the provinces, who, with the help of native workers, would be able to evangelize the state of Cochin-China. But God has blessed the self-supporting, self-governing programme, so that it has exceeded the faith of the missionaries. As soon as the Christians began to realize that this church was theirs, they felt their personal responsibility for the work to which God was calling them.

Some went to the Annamese Bible School in Tourane, Annam; others started out as colporteurs; while the older ones held offices in the different churches, and thus from the very start the responsibility for the work was thrown upon the Annamese themselves.

As this infant church began to grow, it was expected to pay its own bills, and self-support grew up quite naturally. The Society has neither built churches nor bought land for building purposes. It has been left to the individual churches to secure land and to build according to their resources. A one hundred per cent indigenous church in Annam means that there is not only an Annamese pastor paid by the people, but Annamese money to meet all the expenses, however great they may be.

There has been no discussion whatsoever concerning denomination. The only thing these Christians know is that they are members of the Church of Jesus Christ. No Western ideas have been forced upon them; they worship God in their own way, renouncing heathen forms, but not necessarily Annamese customs—the Holy Spirit adjusting minor details. With God's blessing upon the work, all classes are being reached, even the very rich, and every profession is seen within the Annamese Church.

The missionary vision of the Church is another evidence of its zeal and activity. In the new and fast-growing Church in Cambodia, there are not yet enough Cambodian preachers, and so Annamese are endeavoring to fill in the gaps with the help of interpreters. The missionary staff has been too small to release more than one man to work among the semi-savage tribes-people of the mountains, and there have been no others forthcoming. The native church realized this, and two of its members offered themselves for this pioneer work. Thus the new-born Church of Cochin-China already has two foreign missionaries working among a hitherto unreached race.

From the beginning, the French government has discouraged the opening of any schools in Indo-China or the establishment of hospitals. Indo-China has been a favourite colony of the French and much money has been spent on roads, schools, and hospitals. Our missionaries, therefore, have never considered the possibility of opening schools or hospitals, and have devoted themselves exclusively to preaching the Gospel, building up the Annamese church, and training young men for the ministry. The latest report tells of sixteen fully self-supporting churches with about fifteen hundred converts last year (1929).

BISHOP JUJI NAKADA, Bishop of the Japan Holiness Church who is associated with the Oriental Missionary Society, and Principal of the Bible Training School in Tokyo, called at the offices of World Dominion to tell about his work.

In eleven years he has seen two hundred and fifty Churches planted, all of them self-supporting. Associated with these Churches there are three hundred Japanese workers. As an indication of the rapidity with which the work is extending, he told us that fifty-two Churches had been added last year. He has been visiting Brazil, where tens of thousands of Japanese are happily settled in agricultural work, and these are being added to from time to time. This year (1929) tens of thousands more Japanese will have entered the country. There are no racial barriers whatsoever. There is equality among all the races there. The Japanese are mostly in the province of Sao Paulo, and there are three Japanese Christian

workers among them, sent there by Bishop Nakada. The work in Brazil is not only very fruitful among the Japanese, but it is fruitful also among the Brazilians, who are ripe for evangelism. Three Brazilians are going to Japan for training in the Bible School. In the Bible School there are Japanese, Koreans, and Russians.

The Bishop says that the secret of success is due to the following seven things which are held and practised:—

1. In all the Churches and among all the workers there is unity in the Faith and soundness on the fundamentals of the Faith.
2. The Church is entirely a Japanese Church with a Japanese ministry.
3. Not a cent has been paid for educational work or social service. There has been concentration on soul-winning.
4. The leadership in the Church is entirely native, and foreign money which would exercise a controlling influence is refused except for extension of evangelism. For example, he said that if $50 or £10 were sent to them from America or England, it would be used by the Church for wider extension of evangelism than would otherwise be possible, and that in two or three months' time the result would be the planting of indigenous Churches.
5. There is a keen evangelistic spirit among the Christians, who are, one and all, soul-winners. The result is that little Churches spring up here and there about which nothing may be known for years.
6. The missionary spirit is cultivated, and help is sent for Jewish work in America, work among Russians in Manchuria, work in the South Seas, etc. This world outlook brings great blessings.
7. The last secret of success is that every member studies his Bible, and studies it prayerfully, and the Bible Society has said that these Churches are the biggest buyers of Bibles in Japan.

Bishop Nakada strongly emphasizes the function of the missionary as a preacher of the Gospel. The Japanese do not want an embarrassing display of kindness; they do not want a man to come as a benefactor or philanthropist, but as a preacher of the Gospel. They do not want native agents in foreign pay. Missionary money should be used for soul-winning and the converts left to bear the fruits of their Christianity.

We have seen the Indigenous Church at work in Indo-China and in Japan. Let me give you one further illustration of the work, this time from Madagascar.

Next to New Guinea and Borneo, Madagascar is the largest island in the world. I wonder how many of you are familiar with the fascinating story of the progress of the Gospel there. The rapid development of the native church of the past twelve years has been almost phenomenal, hitherto untouched tribes having been evangelized, and many new churches planted. In a recent letter to the editor of "World Dominion", Mr. Kendal Gale says: "Had you heard what I said to ———, you would, I think, have been convinced that I am converted to the Indigenous Church ideals. In fact I am working strenuously on those lines. In the Marafotsy country alone . . . we have established one hundred and eleven Churches—one hundred and five of them since 1918, and fifty-one of them during the last two years . . . Coddling is folly. Churches thrive by struggling. Two Churches a month have been planted during the last two years."

In closing, I would like you to consider the value of the Intelligence Department of the Movement, that is to say, our survey work. In the current issue of "The World Dominion" you will find the subject dealt with thus:

"Missionary Survey, like Air Survey, throws into a new and strange perspective the field of missionary enterprise. Watching the world-map unroll at one's feet, country following country in related sequence, and finally the continents grouping themselves in harmonious order, suggests the world outlook of the Divine Spirit in His ministry of bringing men to God.

From the altitude of World Survey the work of missions appears incongruous and therefore bewildering. Incongruous, because it lacks co-ordinated direction for the achievement of world objectives; bewildering, because the mind reels at the pitiful waste of energy not utilized to further a common purpose. Failure to think to world scale has reduced missionary strategy to the puerilities of private warfare."

The problem of World Evangelization is only as complex as we choose to make it. Its factors are few and are easily stated. Seventeen hundred millions cross and recross the highways and by-ways that ribbon the continents.. Diverse of tongue, custom, and faith, yet they are all truly one in the deep experiences of life and death, in the common sorrows of sin, and an inarticulate yearning for a Deliverer. That our Lord has met to the uttermost this unit of human need for a Divine Saviour. is the message mankind is waiting to hear.

In a Western city, some time ago, a Christian girl heard of the need and saw the pictures of one district where the Gospel had never been proclaimed. She came to see me and told me she had been saving her money for some time to buy a piano. She was earning a very small salary. On meeting me, she said: "Do you know, as I was walking home from the meeting after you showed the pictures of those people who had never heard of Jesus, I began to think how awful that must be, *never* to have heard of Him. Why! Since my conversion, He has been everything to me. I could not live without Him. Suddenly it struck me—whatever was I doing, saving money to buy a piano and those people had never heard of Him? And I know God wanted me to bring you the money to send out a representative to tell them. Will it be any help? It is two hundred dollars." With great anxiety she pressed the question. "Will it help? Do you think someone could go? I cannot go. The doctor says I am not strong enough, but Oh! I do want a representative!"

Others helped, and within a few weeks her representative had sailed. Have you ever sacrificed like that for those who have not heard? Have you a representative on some distant shore? "Here, then, is a principle", said the late Dr. Jowett. "The Gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken, we lose our fellowship with the King. As soon as we cease to bleed, we cease to bless. When our sympathy loses its pang, we can no longer be the servants of the passion. We no longer 'fill up the sufferings of Christ', and not to 'fill up' is to paralyze, and to make the Cross of Christ of none effect . . . Tearless hearts can never be the heralds of Passion . . . We must pity if we would redeem." Has the spirit of the Enterprise gripped you? Are you really working for World Evangelization? Are you concerned that those who have never heard the Gospel should have an opportunity of doing so? Have you considered the possibilities of the Indigenous Church? God grant that all of us may leave this conference determined to study afresh the great Commission. God grant we may give ourselves more sacrificially than ever before to our task of preaching the Word and planting the Church, as His grace will enable us so to do.

Those desiring further information concerning the World Dominion Movement may obtain the same by writing to the Secretary, World Dominion Offices, 113 Fulton Street, New York, New York.

ADDRESSOGRAPH FOR DOBRININ

Mr. Dobrinin, our missionary in Finland, who labors so faithfully by means of the printed page, is in need of an Addressograph. This would save time and effort, and enable him to give more time and strength to the spiritual work. Much detail enters into the work of getting out a magazine, and this equipment would enable our brother to do this detail efficiently and quickly compared to the laborious way he is compelled to do it now. Pray with us that some one may be raised up to meet this need. A second-hand machine in working condition would be very acceptable.

EUROPE — ITS CRISIS

By MISS MARGARET GRIFFITH

Europe's Problem a Religious One

President Masaryk of the Czecho-Slovak Republic has said, "The Czech problem is a religious one." As we study Europe and her crisis, in a certain sense we may conclude that the problem of all Europe is a religious one.

Has the advance of civilization with her army of statesmen, politicians, scientists, and educators, true to her boast, brought about world conditions of peace, prosperity, and happiness? The blood of Christian martyrs in Russia, war in China, bloody riots in India, nationalistic feeling running high in Jugoslavia and other European countries, anti-Semitic disturbances in Rumania, Lithuania, Germany and Poland (such slogans as "Out with the Jews" are not compatible with so-called 20th century liberalism), unstable governments as in Spain and Poland—all are negations of the present realization of this ideal. The World War obliged Europe, the cultural center of the world, to answer "No".

Radical Changes in Europe

After the war, when Europe had caught her breath a bit, she began to comprehend her own condition, as evidenced by the wide-spread popularity of Oswald Spengler's "The Downfall of the Western World". Radical changes had taken place. *Politically,* she had lost kings and emperors, as well as land groupings which they represented; *economically,* war expenses and destruction had consumed much treasure, and inflation had wiped out endowments and savings which required two hundred years of restraint to accumulate; *socially,* she had lost tremendously. In an atmosphere of defeat, of hatred, of greed, and of fear, successive governments have been unable to restore health and vigor to social and economic life. The revolutionary spirit blazed over Europe and shook the pillars of society. The sense of civic responsibility was destroyed by class hatred and despair. A wave of criminality swept over countries known hitherto for their high moral standards. Drunken men and prostitutes reeled down the avenues in the night life of capitals which have been the watchwords of culture and beauty. It was a mad, dancing, drunken world lusting and longing for life in the new freedom after the years of iron discipline and restraint, so writes Adolf Keller in his recent book on Europe. War, revolution, famine, and disease have always had a depraving influence upon public morality.

"Throne and Altar" was a slogan often heard in the 19th century, for in reality state and church were one. *When thrones fell, altars trembled.* Monarchies had been loyally supported by the Church, and new socialistic governments reared in the school of Bukanin and Karl Marx finally had their vengeance on the church as the supporter of the old regime. In a day the Greek Orthodox Church in Russia and the Lutherans in Germany were cut off from state support. Many other smaller churches were dealt with in a similar way. May we state here that the indifference of the church to the masses, the absence of true spirituality, the dominance of priest and minister, paved the way for much of the dissatisfaction and hatred by the socialists. The *church paid for her sin of carelessness, indifference and ease.* Not only were there separations between Church and State, but there was a grave loss of church buildings in many regions. In East Prussia one hundred and seventeen churches were destroyed; one fourth of the church buildings in Latvia were ruined; one hundred and five Evangelical churches (Lutheran usually) and twenty-three schools were destroyed in Poland, Rumania, Serbia, and Bulgaria, and other countries suffered in the same way. Even today factories whose walls were shot full of holes, window panes smashed, perhaps a stork's nest on the chimney, and large churches, stand as war left them —the domes bombed, perchance a tree growing on the roof—thrown up by machine guns, and grass growing where the people once knelt to pray—mute testimony of the passage of the four horsemen.

The *map of Europe* has changed since the war so that since 1919 six thousand miles of

frontier, out of ten thousand in all Europe, are new. This has brought about a most vexing problem which has not been solved. Millions of people have found themselves under new governments not to their liking. About one million Austrians thrown under Italy found difficulty in adjusting themselves to the Fascist program. Almost three million Germans live in a fringe of Czecho-Slovakia. This makes difficult, because of the varied languages, the mission of the church, and yet there are great advantages to the cause of Christ, as we shall point out later.

The Gospel Must Be Given Now to Europe

It must not be thought that reconstruction has taken place in any adequate way in any sphere of life in these lands. How could it be possible in *Germany,* for instance, where the maintenance of her army since the war costs her millions more than before the war—her army of widows, orphans, cripples and half starved. *Finland* lost her Russian market after 1917, and has not fully regained it by those made in the West. There were *millions* of *Jews* starving in Poland after the war, because the Jew, though forming the middle class, was the tradesman and merchant of Poland. Losing their Russian market, they were suddenly thrown into an economic crisis. To imagine that this condition has righted itself is far from the truth. Jewish fathers are crying out even to Christian teachers to take their children, if only they will feed, clothe and educate them. When the writer was in Warsaw long after the war, the poverty of the people left an indelible impression. Not since the late Wall Street panic can one see in our worst slums such sights. The steps of large Cathedrals were lined with *poor,* and up and down the main streets of capital cities many old people, forced to become beggars, tramped, even tottered, as they begged their daily bread. The untold *suffering* of starving, *homeless children* is one of the blackest annals on the pages of history, especially in Russia. It has seemed to us who witnessed their condition that their blood would be required at our hands if we did not rescue them! What jewels for Christ and His service! Communism lost no opportunities. Special schools were opened for orphans, and children were even taken by violence from their parents to be taught the principles of the Communistic State. Those who were ten years of age are now twenty-two and constitute the hope for the future of Communism. They have been foremost in the confiscating of churches and in crying out against Christian schools and Christian literature. They may yet be won for Christ, for most of them have never heard the Gospel. *Thousands all over Europe may be saved for Christ* if the Christians of America will help for the next years.

God judges nations when they turn from Him. This is a principle throughout Scripture. He *speaks in judgment once* that *they may repent,* and *again* if *repentance is not found.* Jeremiah 18:7-9.

What a dark picture Europe presents! She is in a crisis. She has suffered the wrath of God, and unless she turns to God, another disaster is sure to follow. It ought to be our concern in the Church of Christ to learn how Europe can be brought to God. This we shall consider later.

Now let us find the root cause of her trouble that the remedy may be found.

The Cause of Europe's Distress

It is no secret that before the War an ambassador of Jesus Christ to the Schools and Universities of Germany and elsewhere was met with the rebuff—"We will have nothing to do with that outcast of an outcast race"—and they meant Jesus Christ, the Son of God and the Seed of David. Romans 1:3, 4.

Modern philosophy, which had its influence in all spheres of human thought—in Biblical Criticism, in Science, in Literature, in Sociology, and in Art—was largely *responsible* for the *Apostasy* of Europe and the consequent *visitation* of *God's judgment.* In brief, it was an attempt to unify God and man without the work of Jesus Christ, the only Meditator. We may call it "The New Christianity" or "New Theology", for it is not yet clearly defined as it is in progress of development. Allen, a recent writer, states, "The traditional

conception of God which has come down to us through the middle ages is undergoing a profound transformation." While there are just two doctrinal systems, differing widely in their conceptions of God, yet they arrive at the same result, namely, that Divinity and humanity are one. This leads to Pantheism, for it is only when the fact of the creation of nature and man by an act of the divine will is clearly held, that Theism can be clearly distinguished from Pantheism. To do away with all dualism, to bring all things into unity with no recognition of the divine plan of reconciling man to God, tends to the deification of man. S. J. Andrews in his book, "Christianity and Anti-Christianity in Their Final Conflict", writes, "It is the deposition of the Lord from His place as the Incarnate Son of God through the assertion of the incarnation of God in the race, which removes the first great obstacle in the way of the Anti-Christ, for it is as the representative of our common Divine humanity that He will demand the homage of the world." To expose the enemy and reveal his subtle reasonings, we quote further: "It is now asked by not a few—'Should Jesus of Nazareth stand forever as the great example of the Incarnation?' If humanity is under the law of dynamic evolution, or as a Divine principle is ever developing itself in men, must there not be a continual upward religious progress? Whether Christ or another will hold the higher place as the Divine man, is a matter which only time can decide. But the strong presumption is that we are to look forward rather than backward, and that it is not reasonable to regard any religious or moral type of the past as perfect and unsurpassable." "It is a dishonor done to human nature to teach that in any man of the past, it has reached its culmination." We quote from several writers illustrative of this tendency to deify humanity.

Strauss said, "Humanity is the miracle-worker—it is the sinless one. It is that which dies and rises again, and ascends toward Heaven." Renan wrote, "There has never been in nature or in history any fact caused manifestly by an individual will superior to that of man." Feuerbach, Leslie, Stephen, and Ralph W. Emerson might be quoted, as well as John Fiske and others. The essence of the thought of all can be summed up in the words of one. "Man can obey the law of righteousness without any divine interposition. No revelation that God has made of Himself and of His will in past generations is authoritative for us; no prophet can be our master. I am the master of my fate; I am the captain of my soul." This is the spirit which paves the way for the Anti-Christ. Space does not permit us to trace out this same influence in other spheres of thought.

Suffice it to say that systems of religion—including the doctrine of Rome with its belief in the infallibility of the Pope—Protestant pulpits, leaders in modern Theology, Science, Philosophy, Literature, the press in general, schools, universities, and socialistic movements were at work for years in Europe disseminating these doubt-breeding and pernicious ideas, before the judgment of God came.

Why did the church in part go off on a tangent and become a blind leader of the blind rather than their salvation? The answer is that she fell away because *she lost her first love.* The leadership of Christ was thus affected, so that He could not carry on His perfect work, first in His church and then by it. He is the all-powerful Head, but through the weakness of the body He is "as a strong man bound". Therefore *the cause of the Apostasy* was not in doctrinal errors but in the *loss of the first love.*

The Church Became Laodicean

There can be no real *manifest unity of the church* as a *corporate body revealing Jesus Christ to the world,* when once the first love is lost. Disobedience follows; growth in the knowledge of Christ, which is dependent on an increase of love to Christ, is hindered; and lastly, the desire for the return of the Lord grows less ardent, so that not what He is doing, but what the church is doing, becomes the matter of chief interest to its members. The spiritual life and growth of the church was neglected and deadness crept in. The church began to feel her need of a human head and organizations. Finally, it came to pass, as the earthly head of the church was exalted above all secular rulers, that her bishops could take their places among the princes of the earth. The church and the state were united.

The Lord passed gradually out of sight, hidden behind her ministers and leaders elected by her, and practically deprived of His rule within her, and of His honor among the nations, through the elevation of her self-chosen leaders.

A picture in one of the art galleries in London, which the writer was privileged to study, illustrates the above fact.

The picture covered one side of the room. Its setting was Egypt. A great celebration in honor of the goddess, Isis, was the all-absorbing point of interest. Her image of wood, carried on the back of a camel, headed a fantastic parade. The people flocked about, all eager to pay their homage. Here was a youth bent on securing a miniature of the goddess, which he happily presented to his sweetheart, assuring her it would bring good luck. The sick were carried out on stretchers, expectant in the thought that they would be healed if only a charm could be secured to fasten about their necks. Throngs followed, hailing the goddess.

Off in one corner of the picture was an ass. By its sides were Joseph and Mary, and on its back the Holy Child Jesus. No one noticed them; no one was interested as to who they were. Forgotten and alone, they went on their quiet way.

Europe has four chief religions: Greek Orthodox, Romanism, Judaism, and the various branches of Protestantism. With the exception of Judaism, which of course has never accepted the deity of Christ, all of them have allowed ceremony, formalism, pagan customs, and traditions to crowd out the One whom they professed to worship. The Lord Jesus Christ, the living Head, was outside the pale, while the church became busy with her own man-made plans and purposes. Like a man with palsy, there was much activity and movement, but not from the Head.

Judgment Fell upon the Professing Church

Since the war, the picture has changed. Communism has broken the power of the Greek Orthodox Church, not only in Russia but throughout Europe. Church and state have been separated. The Lutheran churches in Germany, as well as other bodies supported by the state in Europe, were cut off from their support in a day. Thousands in these churches have experienced the worthlessness and hollowness of their religion, which was "a form, but denying the power thereof", and no longer have faith in her ceremonies and superstitious rites. They have been disillusioned and are left in darkness.

Radical changes have been wrought in Judaism by the war. The Jew was placed shoulder to shoulder with Gentiles of every land; a new patriotism arose within him; and, as Conning says, "He came out of the conflict doubtful of old values in the ordained regulations of religion, critical of its claims, and hungry for spiritual satisfaction." He was forced to migrate because of changed economic conditions, and, altogether, the wall of the ghetto has fallen. The liberation of the Jew has become a universal fact for the first time in history. "After centuries of exclusion and suppression, they are now out in the full current of the world's life. A new day has dawned for Israel. This freedom has brought the Jew in close touch with every phase of life, and multitudes of them have yielded themselves to the moving tides of life. Uncertain of their course, they are venturing out upon all sorts of untried paths. It is this aimless drift which is the real Jewish peril." Multitudes of them have been caught by Spiritism, Christian Science, Unity, New Thought, Socialism, and the New Theology.

Romanism has strengthened her stakes and enlarged her borders. Her zeal to gain Jew and Greek Orthodox at this opportune moment ought to awaken the true Christian out of his lethargy. In Poland alone four hundred Greek Orthodox churches have been closed.

What a rich soil has been prepared for a great harvest! Never have the fields of Europe been so ready for the reaping.

Lost! My Religion!

Do you see the picture now? Jew, Greek Orthodox, and even professing Protestants, in an atmosphere of unrest and distress, are crying out pitifully, "Lost! My religion!"

With no desire to find it again, *they are seeking and needing something to replace it.* Christian reader, you have what they need. It is not a religion, but a person, Jesus Christ, the Saviour. Will you desert them in their undone condition, and refuse to give Christ to these who need Him so?

Our Responsibility

God has blessed Christian America above every other nation in the present. Leaders from every realm are looking to America to save the situation and to lead the way. What a responsibility rests upon the church of Jesus Christ in our own country! Christ will not fail the world. He died for it. Neither shall we, His followers, fail if we do His will. "Occupy until He come." Believe and assert the efficacy of the finished work of the matchless Son of God on the Cross of Calvary, where Satan was defeated, sin atoned for, and self crucified to the world. Calvary victory! Are you jealous for it, fellow Christian? Awake! Arise! Put on your strength, and go forth in His name a mighty witness!

The Harvest Field

Lift up your eyes and look on these fields white unto harvest. Out of 3,364,807, the population of Finland, 98 per cent are Lutherans. The remainder are Greek Orthodox, Baptists, Methodists, and Roman Catholics. Many of these churches have been awakened out of their Laodicean state. How cold and lifeless they were! The walls and floors of brick, with very often no stove in the winter, created an icy atmosphere, not warmed by the formal service. The minister read the hymns, the sermons, and the prayers usually, and at the close, with his back to the audience, prayed before a crucifix with a candle lit on either side. Thank God, many of these ministers found Christ during the war! One whom we met was saved while hiding under the bodies of dead soldiers; his church of three thousand bears testimony to his salvation through the blood of Jesus Christ.

Out of the 1,107,059 of Estonia, Baptists, Methodists, Greek Orthodox, and Romanists together comprise about 221,000, leaving four fifths untouched by any religion.

Latvia has 1,844,805, of which over half are Lutherans, and the remainder are Roman Catholics, Baptists, Greek Orthodox, Jews, and scattered Protestants. Lithuania has about the same population with a similar diversity of faiths.

Poland has a population of 27,032,000, seventeen millions of which are Roman Catholics, three and one half million are Jews, and the remainder are Uniats (those sections of the Greek Orthodox world which have been united with Rome), Greek Orthodox, and Protestants. Only three per cent are professing Protestants. Religious freedom and tolerance were guaranteed by the constitution of March 17, 1921, but is it not rational to conclude in the light of history that Rome, like Sovietism, may grant liberty for a short time while she strengthens herself and then suddenly close the doors?

The people of Poland take time to hear the Gospel. When in Volhynia, the Spirit of God held large audiences even when the message was given through an interpreter. They longed to hear, and, after walking seven miles and more, sat for three services an hour and a half long. Two services a day were not enough! "Tell us more!" Their hearts were melted with the love of Christ. What a message Christ the Creator, the One who upholds all things by the word of His power, yet who laid all aside, lived as a poor man dependent on others for all his needs, lived and died with sinners and for sinners—what a message Christ the sinless One, whose Blood cleansed from all sin, has given to us for these poverty-bound people, without hope and without God.

Out of the 13,282,000 of Czecho-Slovakia, 10,920,376 are Roman Catholics. The rise of the National Church, which was an attempt to separate the church from Rome and yet keep the deep-rooted Catholic tradition, was a failure. As a result, thousands have severed all connections with any church and have joined the ranks of free thinkers, materialists, idealists, and enthusiasts for ethical culture. Political parties are working for the separation of church and state. Whatever transpires will be of importance, not only to Czecho-Slovakia but to the entire religious life of mid-Europe. President Masaryk, rememb-

ering his own exile, has given a home to 30,000 political exiles, and has welcomed the Ukrainian and Russian students. There are 354,000 Jews in this country. The professing Protestant body, including those truly regenerated, numbers about one million. This small group have stood, during five centuries of oppression, for freedom of conscience, the open Bible in the native tongue, and an educated and spiritual leadership.

The Privilege of the Church

The United States has this year 50,000,000 bushels of wheat which, if *sold* over seas, *will bring a drop in the market.* Only by *giving it away,* can the *market price of wheat be raised.* China needs it and we trust she will get it. This is a fact. Just as true and more true it is that America and the Church of Jesus Christ in America can expect the continued blessing of God only if she *shares* her material and spiritual blessings. Not to do so will mean eternal loss to millions of souls dying without Christ, but it will mean irretrievable loss to herself. God's Word is true. God says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:8-10).

Europe's problem is a religious one, but its solution is not in a religion, but in Jesus Christ.

WONDERFUL THINGS EVERY JEW AND EVERY GENTILE SHOULD KNOW

By J. T. BOUGHER

Mr. Bougher is a Christian layman, alert as a witness for his Lord and Saviour. He is in the railroad business, as far as making a living is concerned, but his main work and joy is to make the Lord Jesus known. Standing on a bridge one day, he tossed a portion of the Scriptures to a girl passing on a canal-boat, which God graciously used to her salvation, as later events proved. We are glad to give this resume of Biblical truth and plan for the edification of our readers. If you desire copies for free distribution in tract form, address the "Fellowship" and a supply will be sent you.

THERE are many interesting facts concerning the Jewish people which every Christian should know, and many reasons why our hearts should go out to them in sympathy and love. Our limited space prevents the tracing of Israel's history other than a few leading facts that we may more readily understand their present position in the Divine plan of the ages, and approaching prominence in the world's history.

About 1936 B. C., God called Abraham to be the father of a new nation, a chosen people through whom He would manifest Himself, and through whom all the families of the earth would be blessed (Gen. 12:1-3). The "Old Testament" records the remarkable history and growth of this ancient people until at the present time there are said to number upward of 15,000,000, who, true to Divine forecast, have been scattered throughout the world, without a homeland, without a leader, and with a veil upon their minds and hearts.

Their sorrows began with the rejection and crucifixion of their Messiah, and their suffering in various lands has exceeded that of any other race. Their greatest suffering is yet to come, as foretold in both "Old" and "New" Testament prophecies. This "time of trouble" is referred to as Daniel's seventieth week, a time such as the world has never seen. It marks the close of the present Gentile Age, when God is to again deal with Israel. After the removal of the Church, and when "the great tribulation" sweeps over the world, a remnant of Israel will discern the awful mistake in the rejection of the Son of God, and will

turn to the Lord Jesus, their rejected Messiah, and become His witnesses (Rev. 7:3-8). Unknown to blinded Israel, much of the Old Testament is prophetic of this last approaching sorrow, the final triumph, and especially concerning the Lord Jesus, who came to His own and His own received Him not. Examples, Isaiah 53 and the various Messianic Psalms.

The present extraordinary changes in Palestine, whereby the Jewish people are now gathering in that historic land, are of intense interest and supreme prophetic importance. This "budding of the fig-tree" and "shaking of the dry bones" foreshadow startling events that should awaken a sleeping world, unconsciously drifting toward its solemn crisis (Matt. 24:32-51; Daniel 12:1).

Every Jew and every Gentile should carefully consider the following Scriptures, which cannot be broken:

1. God's promise to make Israel a great Nation.—Gen. 12:1-3.
2. A visual survey of the promised land. —Gen. 12:14-17.
3. Title Deed, and detailed survey.—Numbers 33:51 to 34:29.
4. Increasing in numbers, they become dissatisfied with an invisible king.—I Sam. 8:7.
5. Punishment for disobedience.—Lev. 26: 14-39.
6. The forecasted scattering.—Deut. 28:64-67.
7. Their land desolated.—Lev. 26:31.
8. Palestine's former fruitfulness.—Deut. 8: 7-9.
9. Jehovah's case against Israel.—Isaiah 1: 1-23
10. Sinful and laden with iniquity.—Isaiah 1:5.
11. Their formal worship and memorial days are an abomination to Jehovah.—Isaiah 1:13-14.
12. Banished from the eyes and ears of God.—Isaiah 1:15.
13. The blood of Christ is indeed upon them.—Matt. 27:25.
14. Witnesses unto themselves that they are of the generation that killed the prophets.—Matt. 23:31.
15. "Stiff-necked" and resisting God's call. —Acts 7:51-60.
16. Having a zeal for God, but not of knowledge.—Rom. 10:1-21.
17. God hath given them the spirit of slumber.—Rom. 11:8.
18. Even unto this day, the veil is upon their heart.—2 Cor. 4:15.
19. But this veil will be removed, when any shall turn to the Lord Jesus, their rejected Messiah.—2 Cor. 3:16.
20. Even in the latter days, if obedient.—Deut. 4:30.
21. God will not forget His covenant with the fathers.—Deut. 4:31.
22. The Jews' unbelief, the Gentiles' opportunity.—Rom. 11:25.
23. A witnessing remnant, through grace. Rom. 11:1-6.
24. Jehovah shall again gather them.—Isa. 11:11; Ezek. 37:15-28.
25. Gathered in unbelief, to pass through final discipline.—Ezek. 22:19-22; Zech. 13:9; 14:1-3.
26. The rejected Messiah shall return to Mt. Olivet.—Zech. 14:4; Rev. 19.
27. They shall look upon Him whom they pierced.—Zech. 12:10; Rev. 1:7.
28. The great battle of Armageddon, when our Lord will rescue the Jewish remnant, besieged by the great world powers under the Anti-Christ.—Rev. 19: 11-20.
29. A nation shall be born in a day.—Isaiah 66:8.
30. Israel no longer a curse, but a blessing.—Zech. 8:13-15, 23.

"And the kingdoms of this world are become the kingdoms of our Lord and His Christ" (Rev. 11:15), and "The Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before His ancients gloriously." (Isaiah 24:23.)

In the foregoing we thus have a telescopic view over the ages, from the time of God's first promise to Israel, until that promise is executed under the reigning hand of the once rejected Messiah.

In the meantime, both Jew and Gentile should know that the entire Bible was written by inspired Hebrew writers to whom the oracles of God were thus committed (Rom. 3:1-2). The Jewish race has the further distinction of being honored by the beloved Son of God taking on human form through the medium of a Jewish virgin, and it was to the Jew first that the Gospel was first delivered and transmitted to the Gentiles (Rom. 1:16).

For these three reasons alone, the true Christian should love the Jewish people, while for the same reasons every Jew should search the Scriptures to see if these things be so, "that they may also obtain the salvation which is in Christ Jesus with eternal glory."

But, being blinded as they are, the serious question is how we may best enable the Hebrew to discern in this present age of Grace, that there is no approach to God except through the Lamb of God, and that this Lamb, without spot or blemish, is none other than the beloved Son of God, in whom dwelleth the fullness of the Godhead bodily (Col. 2:9,10)—their rejected Messiah, the crucified One, before whom some day every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10, 11; Isaiah 45:23; Rev. 5:13).

Since Jehovah promises to remove the veil from any Israelite whose heart shall be turned to Christ (2 Cor. 3:14-16), let us carefully note the following Scriptures concerning the One who "shall reign over the house of Jacob forever" (Luke 1:33).

1. He must first come in humility and suffering.—Isaiah 53; Psalm 22.
2. He must be born of a virgin, miraculously.—Isaiah 7:14.
3. He must have an advance messenger.—Malachi 3:1.
4. He must come as a child; the government shall be upon his shoulder.—Isa. 9:6.
5. He must be born in Bethlehem.—Micah 5:2.
6. He must be rejected by His own people.—Isaiah 53:2.
7. He must be falsely accused.—Psalm 35:11.
8. He must ride into Jerusalem on an ass.—Zech. 9:9.
9. He must be betrayed by a friend.—Zech. 13:6.
10. He must be wounded and scourged.—Isaiah 53:5.
11. He must be sold for thirty pieces of silver.—Zech. 11:12.
12. He must be crucified.—Psalm 22:16; Zech. 12:10.
13. He must be laid in a rich man's tomb.—Isaiah 53:9.

In due time He came; He lived; He bled; He died; He arose and ascended into Heaven, and from thence He shall come again, according to the same prophets, in great power and glory. On the day of our Lord's crucifixion, twenty-four or more distinct prophecies were literally fulfilled. Let us, then, believe the remaining prophecies yet to be fulfilled in the Divine plan, that we may not be ashamed at His coming (1 John 2:28).

In this present Age of Grace, the Jew has no lamb; no altar; is in darkness and without hope; for without the shedding of blood there is no remission of sin (Heb. 9:22). It is, therefore, the high privilege and solemn duty of every believer to point the way to "the Lamb of God, which taketh away the sin of the world." "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor. 12:13). "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10).

THE URGENCY OF PRAYER

It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business, they say, and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer. Get time somehow, by almost any imaginable sacrifice, sooner than forego prayer.

Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours for preparation, I give one hour to prayer.

Charles G. Finney.

SHOWING FORTH CHRIST

All the fruit of the Spirit is attractive and beautiful. Run through the ninefold description of that fruit in Galatians 5, and see if you can find a trace of anything unlovely there, and remember that the altogether Lovely One, who was full of grace and truth, bids us, "Learn of Me, for I am meek and lowly in heart."

In so far as the beauty of the Lord is seen upon the preacher, in so far as the words that fall from his lips are words of grace, in that measure will the preacher be attractive, and his preaching move the hearts of men.

George Goodman.

AUTOBIOGRAPHY OF REV. JOHN KOVALCHUCK, TH. B.

Translated from the Russian by Rev. J. B. Epp.

ABBREVIATED

The May issue told of John Kovalchuck laboring amongst the refugees in France. Many have entered France, as there is employment to be found in the factories. We stated that we would give our readers the remarkable story of this brother's conversion. Here it is. Surely the ways of God are beyond human understanding and reasoning, but His sovereign grace responds to faith. God's answer to unbelief and disbelief is to save men and women in the midst of untoward circumstances. Such is this story.

I WAS born in the year 1887 near the city of Minsk, Western Russia (now Poland). My parents, as all the other people in that part of the country, were extremely poor and without any education whatever. They belong to the peasant class. Father believed in education, and sent all his boys to school.

Rev. John Kovalchuck and Family

My teacher begged my father to send me to a higher school, but this was impossible. I was so very anxious to go that I kept on begging, kissing father's hand, but I had to give up my wishes. I was then thirteen years of age.

While yet a child I loved to read books, particularly biographies of holy men, of Christ's sufferings, of the martyrs, etc. All this, of course, was written from the standpoint of the Russian (the Greek Catholic) Church. According to the teaching of this church no one is able to say on this earth that he is saved. Salvation depends on good works; therefore so many monks, pilgrimages to holy places, etc.

We heard a little of the Bible truth, however, and the verse Matthew 11:28 early in my life fell deep into my heart: "Come unto Me * * and I will give you rest". Many, many times this verse has helped me through.

After the Russo-Japanese War, conditions became still worse, and many emigrated to America. Finally I, too, went. Much have I lived through in this country. I went first to Fort Worth, Texas. At that time there was a large Russian colony in that city. But drunkenness, fighting, arrests, etc., were daily happenings among us; during the three years I lived here not once did I hear the Name of Christ. It seemed to me that no one in America believed in Christ.

After I had decided to remain in this country, I went to New York, thinking that there I might attend evening school and learn the American language and possibly a trade. Among all possible classes of people, I soon found myself a very godless man and became a strong socialist. I did not know the Gospel; I had heard but very little of the Bible. No one seemed to be interested in my soul. In the socialistic meetings I hard much that seemed so true. They pitied the Russian people because they were kept in such ignorance by the Church and by the Tsar, who withheld the light from them.

When I tried the hardest not to believe in a God, but suffering much in my heart, not finding peace, Matthew 11:28 sounded in my memory and gave me some rest. Seeking a change of some kind in my misery, I got married. And what followed? After six months my wife became ill, the doctors declaring that she was consumptive and should return to Russia for some time. She went.

Being now still more tired of life, and feeling very weak myself, I gave up my work in the city and went to a farm, where I had some friends. The Lord alone knows what I experienced here. I could not sleep. Life became unbearable, and I seriously planned on making an end to it all. Oh! how empty my life was! Within me was a fearful struggle. One voice said: "You need not try any more. You know there is only deceit in your Russian religion and nothing but deceit in yourself. You can do nothing better than put an end to yourself. And here in the country is the best chance; no one will interfere."

But the other voice seemed to say: "Is life really so empty? Life should be dear to any one. How much have parents endured for us! You must fight on. Have you not heard: 'Seek and you shall find'? It is somewhere in the Bible."

Obeying the second voice, my thoughts came back to me: "What good had I learned from the socialists? What good from the much bad literature that I had read in America? They say there is a Holy Book, God's own Book. Why did I never see that Book? In Russia it was forbidden to be read by common folks, but in free America I can get one. I must have it!"

Now my heart grew lighter and lighter. I read and read. I found my mistake in wandering far away from God before at least having investigated that Book. My heart finally broke out into the cry: "My God, if You hear me, and if You do not want me to perish, then show me clearly what to do. Make it all clear to me. Forgive the thought of suicide and all the rest, and I will give my life to Thee and to Thy service!"

By this time I was crying like a child at its mother's knee. And, almost like an electric shock, I heard the words again within me: "Come unto Me * * I will give you rest". Oh, how sweet and clear this now was! My whole organism seemed to have received a new impulse. I cannot describe it. New thoughts and new ambitions took hold of me; I had a new heart! Praise the Lord!

I at once returned to New York and took up my former work with the gas company. During free hours I read my Bible. Oh, how dear it was to me, and how sorry I felt that I had misspent so much of my life.

One more struggle came up. Should I not "leave the nets and follow Him", becoming a "fisher of men"? The greatest spiritual need of the Russian people in America and Russia rose up before me. Another voice said: "Live a quiet, pious life, make honest money, build a nice little home, bring back your wife, etc."

But by the help of God I left my work and went to Philadelphia to Bible School, to prepare for the Lord's work. Here, too, I received baptism. The World War came on. I also was taken. Upon my wish I was given work in the hospital. How wonderfully God kept me here, where thousands around me died of the "flu"! God also gave me some souls during this time from among the Russians and others—for Him. The first one was Philip Sidorevitch, now doing a blessed work in his home country, in Poland. My constant prayer was that God would speedily lead me out of here, that I might again go to school. One night in my sleep I seemed to be among my home people in Poland. It so filled my heart that I cried out aloud. I awoke, the tears rolling down my cheeks; the soldiers had heard me. Soon after, I was released. I cannot take the time and space to tell how miraculously this came about.

Again I went to Fort Worth, wanting to help in bringing the Gospel to my countrymen there, and at the same time attend the Seminary. We opened a Russian meeting and a great work began. No end to my joys! Friends in the Seminary also helped in every possible way.

And now permit me to go back once more to relate one of the most wonderful answers to prayer that I have experienced. My wife, it will be remembered, was in Russia. But what happened to her meanwhile? She had been writing me for some time. Then the place where she lived was captured by the Germans, and I did not hear from her for a long time. One more very short letter came, reading like this:

"My dear John: Our place is taken. We cannot buy anything more. All food and money gone. People are dying of hunger all around us. I, too, shall soon be gone. We shall not see each other any more. Do not weep for me. Take care of yourself. I kiss you good-by most heartily. This is my last word. Your true Mary."

For four years I was without any word from home. I continued my studies at the Seminary. One day Dr. Knight, one of the professors, called me into his office. He asked me about my affairs. I opened my whole heart to him, also regarding my wife. Thereupon he locked the door, and we knelt down and laid the entire matter before the Lord. We both received the full assurance that God had answered our prayers.

Soon after, a cablegram arrived from Poland: "I am alive and well. It is very hard here. Take me to America. Mary."

Soon came also a letter. This news spread quickly through the Seminary. As I had no money (every one knew it), in a few minutes during chapel time enough money was pledged to buy a steamship ticket for my wife. After a few months, through much suffering and some cruel treatment in crossing the line out of Poland, my wife arrived in Fort Worth. The whole Seminary joined in thanksgiving.

Soon after her arrival, my wife also gave her heart to God, and prepared for the Lord's work, especially in music. The more we prepared for the Lord's work, the greater became the "hunger" for the souls of our fellow-countrymen, especially for those multitudes back in Poland who had not yet heard the glorius Gospel of Salvation. Sometimes we felt that we could not finish our course in the Seminary; we must go; they are perishing!

But we were permitted to finish. I received the degree of Th. B., never having dreamed in my former days that I would be able to continue my education. Since the way was not open financially to go at once to Poland, I took my wife and child (Annie, three years old) and went to Kansas City to find work in some factory and labor among the many Russian and Polish people there, who are largely without the Gospel.

Then the way opened for my going forth to Poland with my family, as a missionary under the auspices of the American European Fellowship. This ministry has continued under the blessing of God. Pray that my work for Him, whether in France or Poland or elsewhere, may be one in the fruitfulness of the Holy Spirit.

THE THINGS THAT REMAIN

"Weep not. Jesus thinks of thee
When all beside forget,
And on thee so lovingly
His faithfulness hath set,
That though all
Ruined fall,
Everything on earth be shaken,
Thou shalt never be forsaken.

"Weep not. Jesus comforts thee,
And He yet shall save;
And every sorrow thou shalt see
Lie buried in thy grave.
Sin shall die,
Grief shall fly;
Thou hast wept thy latest tears
When the Lord of life appears."

—::—

"The promise for the fearful,
The Elim for the faint,
The rainbow for the tearful,
The glory for the saint."

THE LIFE-GIVING TRUTH

Spiritual vitality is not merely endless existence; it consists of the knowledge of God, a knowledge which moulds character and determines action.

W. E. Vine.

"My soul's Restorer! Let me learn
In that deep love to live and rest;
Let me the precious things discern,
Of which I am indeed possessed."

The doctrine that there are three Persons in the Glorious Godhead is no cold and unimportant *theory;* it is a living and life-giving truth. My heart's desire and prayer for you is, that you may regard the God of the Scriptures as a loving Father, as a tender and compassionate Saviour who gave Himself for your salvation, as an abiding Comforter.

W. P.

Display at Moody Church Missionary Rally, 1930

MOODY MISSIONARY RALLY

On the opposite page we show picture of the attractive display that Mr. and Mrs. George W. Hunter, our Field Workers, had at the recent Annual Missionary Rally in the Moody Church, Chicago, Illinois.

As is well known, this church has a missionary record that is most commendable, having from eighty to ninety missionaries in different fields, under the Faith Mission organizations. It has been a source of inspiration to these organizations, and to the church at large, to see this devotion to the carrying out of the Great Commission in spreading the Gospel Story.

We have been very glad for the privilege of having our work represented at this Rally and are grateful for it. Two of our missionaries laboring in Roumania, Mr. and Mrs. Richard W. Hill, are members of this church, and the pastor, Mr. Ironside, is a member of our Board. May God's gracious blessing be upon this missionary church!

LATEST WORD FROM KOVALCHUCK

France, May 23, 1930.

Dear Brother Hogg:

Your good letter received. I thank you for your encouraging words.

Am glad to tell you that the Lord is blessing us here, too. We have rented a small Hall close to the Russian and Polish neighborhood, and hold meetings on Sundays. This is available for only two hours on that one day of the week. We wish we were able to rent a larger Hall and for more hours than two. Then we could organize a Sunday School for adults and children. The people attend our meetings in great numbers. They show their interest by asking questions and inviting us to visit in their homes.

At the close of one of the meetings, two intelligent Russian ladies, a mother and daughter who had attended our services several times, asked me to come to their home to talk with them. They were of high class in Russia and of good position, but now are working hard for their daily bread. We went to their home and they received us very gladly. We spent several hours together, talking of the things of God. Though they were highly educated, we had to talk very plainly and simply to them, for they had not been instructed very much in their own Greek Catholic Church. They asked many questions concerning salvation and the Christian life, and we talked and prayed together. At the conclusion they said that it was so plain and wonderful, and they rejoiced greatly, asking us to come again. We are also visiting others, with good results.

We also distribute many tracts and Gospels and other gospel literature. Many are asking for a full New Testament, especially in Polish. We try to get them from Poland, as it is hard to get them in France.

There are a great number of Russians and Poles here, and recently a hundred more men came here from White Russia, Poland, and fifty men (Russian refugees) came from Bulgaria. According to the treaty made between France and some other countries, these refugees come here on contracts to work in factories in France. Their number here is gradually increasing, for work is very scarce in Poland and other European countries.

I am glad to say that my health is improving very nicely. The climate here is much better for me than in Poland. There are many high mountains—some covered with snow, some with thick forest, and some with meadows, gardens and houses. The doctor suggested that I climb up the mountains during good, warm weather and have a sun bath there. I do thank the Lord for His wonderful provision for us. I see now that He wants to restore my health and use me for His glory and for the salvation of souls. May His holy name be praised!

I remain yours in His glad service,

JOHN KOVALCHUCK

RECEIVING THE SPIRIT

One of the Uganda chiefs told Pilkington he was going to become a heathen again. "I get no profit from this religion of yours; I am not as happy as I was." Pilkington began to think, and he gives us his experience. He realized he had consecrated himself many times, but had never received the Spirit of God, never taken what God offered —ever wanting something to happen, instead of receiving what had happened.

Quietly he received the Spirit, and in the congregation he told the story of that chief, not knowing that the man was there. That day there was a movement of the Spirit, and the chief himself came with joy, and said now all was different.

MOTHER EVA ILL

Deaconess-House, Friedenshort, Miechowitz,
Kreis Beuthen, Upper Silesia.

Dear Friends, May, 1930.

Several letters have reached us in the last few weeks, asking why there has been no news of Friedenshort for so long, and some of you already know the reason of the prolonged silence and will realize why this short letter, when it does come, has been written by another hand. Sister Annie sends warmest greetings to all the circle of the friends who love and pray for Friedenshort, and asks me to explain that she is at present unable to write, exprssing her regret that no proper circular is going out at present, and to tell you the reason why,

At the close of last year, Mother Eva's condition of health was such as to give cause for concern, and just about Christmas time it became apparent that she had reached the breaking point. For some time previously she had been suffering from swollen glands, in addition to general debility, and when she finally came into the hands of a first-rate Specialist in Breslau, he urged the absolute necessity of getting her away immediately to the High Alps, in order that she might have an opportunity of complete rest in pure air and sunshine. His verdict at that time was that such a period of rest might very probably be all that would be needed to restore her to a very fair measure of health and strength again.

So, in the early days of January, Mother Eva and Sister Annie went off to the Upper Engadine, and three months were spent at a place high up in the mountains, which had been recommended for just such cases. The news that came during those weeks was always of a varied nature, sometimes telling of the apparently favourable effects of the treatment, but always in between came news of strange relapses, so that the reports in general could only speak of constant fluctuation in the patient's condition.

Early in April a move was made to Gastein in Austria, where the Doctors hoped that the strengthening baths would be of benefit. But, shortly after arrival, there came a sudden alarming rise in the temperature, for which the Doctor in Gastein could not account. After consultation with the Specialist who had made the first examination, and at his wish, Mother Eva was brought back to Breslau, so that she could come into his Nursing Home, and be under his immediate personal care and observation. There she is at present, and so far there has not been any news of a very reassuring nature, though we are thankful to feel that she is in excellent hands as regards medical care and nursing.

It is a true sign to us all of the good hand of our God upon our beloved Mother and the whole Friedenshort that from the very beginning of her illness, and before anyone had realized how serious it really was, He had made provision for the meeting of every expense in connection with it, through a dear friend of the work. His lovingkindness is unfailing indeed!

And now we have just the one request to make to you all from the bottom of our hearts. Will you join with all who love Mother Eva, and the work that God has given into her hands, in praying "the prayer of faith" for her at this time—that the Lord will grant restoration to health, if that be His Holy Will? And above all that the Name of the Lord may be glorified. From the human side, the case is a difficult one, but we rest in the knowledge that there are no limits to the power of God, and that His ear is ever open to the cry of His children. Ask wisdom for all who care for her, that everything may be done that in His good purpose should be done. And oh! ask all grace for her personally in the prolonged time of weakness (which can sometimes be as trying to bear as actual suffering), that she may have the joy and peace of the Lord's conscious Presence always with her, and know the sustaining power of the Everlasting Arms hour by hour. Our beloved Mother, whose presence has so often been a source of blessing and comfort at other sickbeds! It is not easy to think of her weak and suffering herself.

And may I add one other prayer request (without her knowledge)? Pray too for the dear Sister Annie in these days. Any of you who have known what it is to watch over a beloved invalid, to note every change, and to hover continually between hope and fear, will be able to think yourselves into her special needs at this time. Ask too for physical strength for her day by day; the strain is great on that side also.

I am sure that, in closing, Mother Eva and Sister Annie both would wish me to send love-greetings from them to each one. It is not easy to write a letter like this, and to feel how sorrowfully different it is from the usual circular—and yet one knows that the members of the Family do rejoice in being able to share burdens one with another, so fulfilling the Law of Christ.

One last word, that the final note may yet be praise. In remembering Friedenshort and our Mother Eva before the Throne, do not forget to give thanks for the mercies of the past months since you had news—that every day there has been sufficient for the needs of the day, that our Heavenly Father has preserved from harm or accident in all the branches of the work, and for the many tokens we have all had of His care over us and of the presence of the Lord in our midst.

With warmest greetings,

Yours in His service, Sister AGNES SLOAN.

LATER: Since the above was written, matters have taken a more serious turn, and Mother Eva's condition can only be described as grave.

NOTE: For any reader not acquainted with the work Sister Eva has been used of God in bringing into being, we would state that there are some forty homes for the homeless, a training school for women at the center in Silesia, and blessed missionary work in China. We are sure the friends will join in prayer that God will restore her to health, and bring her back for His glory to serve Him in the work for which she has so lovingly given her life.

A WORD OF THANKSGIVING FROM RADOST

April 16, 1930.

Dear Sister in the Lord:

Altho' I don't know you well, nevertheless I am your brother in Christ, who bought us with His precious blood. I Pet. 1:18, 19.

I am taking a Bible course at Radost for the last two years and, with God's help, am preparing for the service of the Lord.

How I praise God that He has put it into the hearts of some of His children in America to carry on this work in the school! We have received great blessing here. During the Easter holidays, I had the privilege of going home and witnessing for my Lord.

May I tell you I am in need of some clothes, that I might be ready to glorify His name. I have no way of earning money to buy them. My coat is torn and my shoes are too heavy for summer. Perhaps some one would be interested to give me even second-hand clothes. Pray for me. I send greeting in Christ Jesus.

Yours in Him,

Karol Szalomski,
Student at the Radost Bible School.

A DAY OF PRAYER IN FLUSHING

Our hearts are full of praise that God gathered together a goodly group in the home so graciously opened to us for the day of prayer. Rev. Charles J. Woodbridge, the Pastor of the Presbyterian Church, who hopes soon to sail for Africa, gave us a helpful message on "Praying Ground." The spirit of ardent prayer was in our midst. We were encouraged that several young people were moved to pray for Europe and its needs.

Pastor Herbert Hogg gave an earnest and strong message on prayer. We need to be more thankful in all which touches our personal lives and our service. Paul was thankful for all things and rejoiced in tribulation. When Baptists, Presbyterians, and Methodists meet together for prayer in the name of the Lord Jesus, it is an encouraging and hopeful move.

We are grateful to God for this ministry of intercession. Prayer is service, without which other activity becomes simply busy idleness. There may be pastors or groups who desire to have our cooperation in stimulating the development of prayer for local and foreign Evangelization, and we shall be glad to confer with any one regarding the possibility of arranging a Prayer Conference.

WORK AMONG WOMEN AND CHILDREN IN WARSAW

Warsaw, Poland,
May 17th, 1930

Beloved in the Lord Jesus Christ,

It is with grateful heart to God, and His dear children who are standing back of us with their prayers and means, making our being here possible, that I can write this letter. It has been a little over a year since I came to minister in His Name here in Poland. I feel the Lord has blessed us and that not only beginning but also progress has been made. The progress may not be so visible to the outward eye; but the way the enemy has been working, we realize that God is doing a work here.

We do praise Him for the new children who have come from time to time, though some of them have not come more than once or twice. A few of the children we had out in Radost for the summer colony last year are coming regularly, but the enemy is working to keep these away too. Please pray with us that the children may be permitted to come. One little girl cried one whole morning, lying on the floor and refusing to be comforted by being told that she could go to her grandmother's (where she usually liked to go), because she was told she could not come to us. Children as a rule like to come to us, but we see the result of the opinions and remarks of grown-ups, who oppose the work, upon them. One girl of about twelve or thirteen years of age braves the wrath of a step mother to come to us.

When the children were losing interest in the Yiddish class, to which they'd come three times a week, the Lord made it possible to keep them under the influence of the precious Word by getting them enthused in a sewing class, to which they come twice a week with eagerness. We are sewing doll's clothes to begin with, but have Scripture verses, singing, and often a story or message from the Word. There are only seven enrolled. Sometimes all come; again, only three or four. You may get an idea of the opposition of the enemy in this, for since we are giving the children the little dolls (a great luxury for nearly every one of them) the class would be so well attended that we could not handle them, if this were merely social work.

The Lord has also helped us organize a Bible class for women which meets once a week, on Monday afternoons. The Lord has given me grace and strength to teach it, speaking partly German and partly Yiddish. Of course it is just a "wee" beginning; but I'm sure the Lord will add, as He sees fit, by and by, if we'll pray and believe.

Our six classes in English have fallen off somewhat since the Easter holidays. Up to that time they'd been very well attended and are still fairly well attended. Some have been brought to the Lord through this medium; and we find it a good opportunity and means of contact. Some have recently taken literature which we keep out for that purpose. We find it a poor policy to unduly urge or force our convictions upon them, but are praying for these splendid, intelligent young people. We also had the privilege of giving one of these young people, an intelligent young woman from my English class, a shelter with us for a week or more. I'm sure the influence—devotions in the morning and evening, etc.—have touched her. She comes to the regular meetings and manifests interest because she likes us. Do help us to pray her through.

The need among the poor is most appalling. We are approached in so many ways for help. Most people see their material needs only; but, by praying for them, God will show them their greater need, their spiritual poverty. The Lord has brought several verses regarding these needs to my attention lately. They are: Prov. 19:17, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 22:9, "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." 2 Cor. 9:6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." May the Lord help us in this matter of

giving. Some may see their spiritual needs after their other needs are met. At any rate we are told to give, and we can leave the results to Him.

A young Jewish mother of two of our children has been coming to wash up the floors for us once a week. When a Jewess does this kind of work, she is in dire need and ought to be helped. Through the Lord's faithfulness we have been able to help her a little, and I believe the Lord has touched her heart, too. Some time ago she was taken to the hospital where she had to undergo an operation. While visiting with her, she asked us to give her some Christian literature for the other Jewish and Polish women in the Ward who asked her for some. Please pray with us for this soul.

Mr. Gitlin is letting us use the Bible School at Radost for "Fresh Air Work" again during this coming summer, while the students are away on their vacations. It is such a splendid means of contact that I urge you, dear co-laborers, that you beseech the Lord with us to help us make the best of this opportunity, asking Him to meet our needs of workers; wisdom and power to approach and help the people; as well as the means required to make it possible. He did not fail us last summer. I'm sure He'll not do less to help us spread the blessed Story this summer.

My heart does go out to the multitudes who have not heard and who do not care to hear. Although we do not see the results we should like to see, our eyes are upon Him who promised to make us abundantly fruitful. Since the results are not so great, our knee work will have to be greater. Praise the Lord, we have this privilege!

We have much for which to praise Him. His faithfulness does reach unto the very clouds. Let us thank and praise Him together, for "Whoso offereth praise glorifieth me", saith the Lord.

Yours in His blessed service,

JEAN W. RHODE

Miss Rhode, in "counting her blessings", sends the following notes of praise:

1. For Himself. He is so faithful and becomes more precious day by day.
2. For the privilege of being His co-worker, even though it is in the midst of a filthy, smoky, unsanitary section of Warsaw.
3. For an unexpected and unasked for increase in personal allowance this month.
4. For my physical condition, which is improved a little under the doctor's care.
5. For a little time of rest and refreshing in God's beautiful out-of-doors.
6. For renewed permission by the government to remain here until Dec. 1st, 1930.

NEWS FROM LATVIA

Your favor of April 14th received and I thank you for the tracts enclosed, "The Great War" and "The Sure Shepherd." I am sorry I could not be present at the Prayer Conference, yet in spirit I was there. Each day we remember the work and workers of the *American-European Fellowship,* and I am happy to belong to the Prayer Family. On this special occasion we joined you with great earnestness.

In answer to prayer I received a large number of free tracts and gospels, and was given good health and great pleasure in distributing these. I have had the privilege of holding many meetings where souls were saved. To Him be the glory! "For without me ye can do nothing." John 15:5.

When we begin to count our blessings, we never come to the end, and it surprises us what the Lord has done.

Some time ago I held a four days' revival in the country. The result was that eight of the visitors were baptized on Sunday last.

Over the Easter season I held gospel meetings in another place. As yet, there have been no visible results, but we believe the promise in Isa. 55:10, 11. It is difficult to get the men and young people interested here. Pray earnestly for a revival in Latvia. Remember my dear wife, who has been ill about four months, also our need in material things.

I am glad you told me about the last Monday and Tuesday of each month for prayer. My loved ones and I, and also the prayer groups in our meetings, will gladly join in prayer.

Yours awaiting His coming,

Arthur Bluhm.

DARKNESS OF JEWISH YOUTH

Miss Grace Mott has sent us the following article for the "Harvest Field", written by the young Jewish man who helps in their work in Warsaw. He was born and brought up in the Ghetto of that city. It is a picture of the Jewish youth of today in Poland.

A great thirst for righteousness, which is a self righteousness, exists in the lives of Jewish youth. A belief in God is gone; many Jewish homes are now in spiritual ruin. Some one is needed, some one is missing, and this is Christ. Boys and girls stop believing in God when they are about thirteen, and throw themselves into the arms of various 'isms', because they have not found a real faith in Christ. They are displeased with the prescribed prayers; they see much falseness in the teaching of the Rabbis. After a time, they lose their belief in 'isms' also. One can meet many young people in the streets without the fire of life in their eyes; sooner or later many commit suicide. There was a time when the Jewish authors sang about the idyllic Friday evening, the beginning of the Sabbath, but the candles of that evening have burnt out and a thick darkness reigns.

A young lady has been coming to my English class whom I tried to show that Jesus is the Truth. She replied: "Truth is only an imagination; we with our fists, by our power, shall build a regime of righteousness."

Young Jewish authors are singing with words of lamentation, "We have not found the Way." One has said: "Night on the ways, night on the skies; and life, oh brother, is like a beggar dragging himself on the icy paths of life. The ways are crossed; they are too many for any one to say, 'I have found thee.' "

The case is not much better among the so-called Chassidical orthodox youth. The poem at the end of this article reveals that.

The light-bearers among these people are the Hebrew-Christians, but Satan has done an awful work to hinder their service. The idea is everywhere that all Hebrew-Christians have sold their souls, and are working only for money. Pray for these young people. The victory will be the Lord's.

In a city like Warsaw, with a Jewish population of about 350,000, there are only a few Mission Workers. There is very little Christian literature, and not a good translation of the New Testament in Yiddish. Recently a splendid translation of the Old Testament has been published, but it is very expensive. It costs $20. The five books of Moses alone cost $5.

Yes, the harvest is white, but there are very few workers. Please pray! pray! that Israel should come to the Light, and then they will stop mourning; for in Him is joy and at His right hand there are pleasures forevermore.

Aaron Krolenbaum.

A PRAYER FOR REVELATION

The following poem was written by a young Chassidic Jew of Warsaw. I believe it is the heart cry of thousands of Jewish young men and women in Poland.—G. E. M.

As the earth is lying faint
Under the glowing eye of the sun,
And cries with a thousand clods, rain!
And every clod is a wound,
So my soul lies in dust
And becomes dry and emaciated.
Behold, until the last drop her fount has dried out,
But she is thine, O Lord!
Tell me, please,
What hast Thou given to her
While sending her out
On the far ways of life?
If she would at least know
Why Thou hast sent her here
And what is the meaning, and what is the thought
Of her living on the earth!
If she would at least know
That not knowing is a test!
But let her have a sign,
A thunder bolt, or a silent call!
Or though she should not know,
When she knows not, then the pain is half;
Then she would live as an ox
And as an ox she would rejoice.
Springs are blossoming,
Summers are dying,
And years like waves are rising, falling.
I stand before the riddle,
Asking Thee, O God,
Wherefore?
O, open my eyes to Thy mystery of mysteries!

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

A WORD FROM HUNGARY

Hodmezovasarhely, Hungary
May 10, 1930.

Dear Christian Friends:

There is so much to be written about the conditions and the work here that it would fill a book. I can not attempt to write much, for it would take away the time from the one essential and all-important work for my Master.

What is needed here is a widespread preaching of the Gospel, for I believe this Magyar pople, if the heart is once touched, are as capable of every noble action and high ideal as any other people. With a view to such evangelization, I invited a number of the local ministers to my home yesterday afternoon for a conference. As yet nothing definite has been decided. I ask your prayers that God's Holy Spirit may come in great power upon this people and the clergymen. I also ask you to specially remember me in prayer. Pray that the Lord's help and blessing may be upon my work, and that He will provide the means for permanent meeting quarters. This I feel would be a great blessing.

Dr. Gaebelein's very helpful book which was sent to me, I have forwarded to another missionary. Kindly thank Dr. Gaebelein for me.

Letters now and then as to the progress of the Lord's work in America are always welcome. May I hope for some?

With Christian greetings,

Eugene Nagy

A PLEA FOR POLAND

Brother J. Mrozek of Poland has written us that God has begun to answer prayer in blessing the work. He asks us to continue in prayer because the millions are in darkness and the enemy is seeking to hinder the advance. They joined with us in a recent Prayer Conference. He says that we as believers must be clean and right in our life, so that the Lord can bless others through us as He desires. We give herewith the following letter from him:

April 25, 1930.

My dear Mr. Col. E. N. Sanctuary!

With hearty thanks to God and also to you, I have the receipt of your last letter. I am always very sorry that I must write in German and not in English. It is much easier to understand the English than to write it.

Concerning the work of the Lord one could write much, yet I am one of those who does not gladly write much for the reason that I fear to write more than is true. One often touches upon things which we ourselves are not acquainted with, and only eternity will finally show what has really been done and what will last for eternity. At any rate, what is always in my heart is the great work which is to be done with us here in Poland. None of the nations have had so little of the Gospel as the Polish people. Although in Poland considerable has been done, it has been done among the Russian and the German people here. Therefore it is my earnest prayer to all of God's children that they pray much for the Polish people—for the 25,000,000 in the darkness of Rome.

Pray for the Polish work, which is a particular target for Satan, because it does not please him that out from the Polish nation souls should be won to the praise of our great Father in Heaven.

I close with most hearty greetings to all the saints, workers, and laborers for the great Master.

In His bonds,

Joseph Mrozek.

A CALL FROM MACEDONIA

Dimmitre Donkoff, one of our workers in Bulgaria, is working in his own town of Pirdop and the surrounding county. Eighteen Mohammedan families have begun to read the Gospel in the Bulgarian language. He greatly desires some Bibles and Scripture portions to be distributed among these needy people, the larger part of which know nothing at all about the Word of God.

Mr. Donkoff has rented a hall for conducting prayer meetings. The hall will seat forty or fifty persons, but many times the meetings are held in the open air, as the yard and garden surrounding it are very large.

This country has a population of 27,000. There are ten villages and three towns, which Mr. Donkoff endeavors to visit four times a year. These villages are widely separated, and money is needed to meet the traveling expenses, as well as to pay the rent of the hall. 7,200 families are in this county alone, waiting for us to make it possible for the Gospel message to be carried to them. Shall we heed the Macedonian call?

A PRAYER REQUEST

A letter from Pastor Kröeker of Wernigerode tells of the long illness of his wife. We ask you to pray that God will meet both Brother Kröeker and his wife in this hour of need, according to his promise in Phil. 4:19.

LETTER TO MR. DOBRININ

(Translated from Russian)

Dear Brother in Christ,

How is your health? Pray for me to Christ that He Himself would show me the way along which I should go. I cannot remain idle any longer. Some kind of an inner voice insistently calls me to work in the vineyard of the Lord. Long ago the same way was predestinated also for me as you have chosen, but something very forceful drew me always aside. There were many temptations. Finally the misfortune that came over me drove me into a prison. I have calmly endured hunger and many kinds of punishments.

Self-love, ambition, all that I had more than enough, for I had all that was needed for prosperity. I am a graduate of two universities; all classical authors, as well Russian as foreign, are known to me. I always had a gift of speech and have it still. The members of my parish regarded me always as a good preacher. But I am greatly depressed now, because I was always accustomed to much work and labour. I fulfilled my duty as a priest in accordance with the forms. I was instructed by Aheoni, the late Metropolite of the capital, never to use foreign words when preaching, neither to use the Tolstoi style of speech. But now my energy must be spurred on by a brother in Christ. Our three hours' conversation gave me much, very much, that the university did not give me. Educated by my mother in the spirit of Christ, I am now standing inert on the same spot. It seems as if all ways leading to life and work were cut off for me. And so I am waiting for an impulse. And this impulse I will surely receive from you. It is hard for me to live on the hospitality of my son who not long ago married; it is hard and bitter for me to eat other people's bread, even in the home of my son's wife's relatives.

My wife is suffering from illness and hunger in Paris. Under terrible conditions at a working table and machine in a factory, she earns 600 francs, hardly enough for paying for the poor premises in which she lives.

I am invited by the Uniats (a mixture of Roman Catholic and Greek Catholic created by order of the Pope for Catholicizing Russia) to serve in their church; I also am invited by the Catholics. Well, if I cannot find work anywhere I shall go to Russia. I will sell what remains of my clothing and so obtain the funds for traveling. But how much would I prefer to work like you in some Slavonic country—Czechoslovakia, Bulgaria, Serbia. There literally the sheep are without a shepherd. May the Lord Himself inspire you to instruct me what I, with good health, gift of speech and eloquence, should start with! Would you not need a worker in the Lord's vineyard for the so-called Russia? They may torture me to death there—I still would go. Better the fiercest torment than idleness.

May Christ bless you!

A. W.

DOBRININ'S ANSWER TO FORMER PRIEST

Matt. 6:33. "But seek ye first the Kingdom of God, and His Righteousness; and all these things shall be added unto you."

Beloved in Christ, N. F.:

I received your kind letter in Estonia. I am very thankful for the confidence you show in me and for your open heartedness. I have hardly the possibility to help you now in a practical way, in spite of my humble Christian love being wholly with you.

That we met and talked seems not to have been in vain.

As your smallest brother in the Lord, I send you the surest and best advice. I do not venture to teach, but simply testify as a friend about what I myself partly have passed through and what most of us have to go through in life.

Definitely strike out everything in your past, not so much the evil as the "good", because all our privileges are but nought before God. Partly it is the best preparatory stage for deep and sincere repentance, to the full overgiving of one's self to the Redeemer, our Lord Jesus Christ, for being born anew. God's mercy leads us to repentance, the way of the cross, for annihilating our fleshly sinful human being—our wicked, restless self. When we give it away to be destroyed, the real strength of the Holy Ghost, as a person, gives us personal atonement in the blood of the Son of God, and will lead us in a very thorough way to the life of resurrection. We must be without mercy to ourselves. The deeper, the more open our confession is, the greater are the mercies which God already has prepared for the brokenhearted. Necessary is an honest repentance to the bottom of one's soul. With our own strength we are not capable of this, but our sincere longing for purity, for the once for always fulfilled atonement on Calvary, God will lead to a good end through the Holy Spirit, and with us will occur the marvel of the transformation of our souls. The new being God Himself will send to His vineyard in His time; it will be a happy and blessed commission. There will be much gladness even under the cross, which cannot be avoided in the life of a Christian.

Now some practical friendly advice. Confess all to our Lord, the Saviour, Jesus Christ. After prayer, wait for instruction and guidance. Do not keep your hands idle; work, however insignificant it may be. But do not create anything artificially. Wait for the natural development of circumstances. I disadvise you to go to Russia; and with traveling in general be careful. As a result of a conversion in accordance with the Gospel, you will receive by the Holy Spirit the forgiveness of sins through the blood of the Saviour, the acceptance in faith of a blessed life, the joy of salvation, a new-born spirit and life. I shall not quote passages from the Scriptures. The gospel is full of these truths. And you know it.

I pray for you. With the fullest of Christian love, Yours in the Lord,

A. V. Dobrinin.

"BUT GOD"

(Luke 12:20)

What else do we really need? What else is He trying to make us understand? The religion of the Bible is wholly supernatural. The one resource of faith has always been the living God, and Him alone. The children of Israel were utterly dependent upon Jevovah as they marched through the wilderness, and the one reason their foes feared them and hastened to submit themselves was that they recognized among them the shout of a King, and the presence of One compared with whom all their strength was vain.

"Wherein", asked Moses, "shall we be separated from all other peoples of the earth, except it be in this that Thou goest before us?"

A church relying on human wisdom, wealth or resources, ceases to be the body of Christ and becomes an earthly society. When we dare to depend entirely upon God and without doubt, the humblest and feeblest agencies will become "mighty through God, to the pulling down of strongholds." May the Holy Spirit give to us, at all times, His own conception of these two great words, "But God". **A. B. Simpson.**

OPTIMISM IN PRAYER

God has no use for pessimists in prayer. "Ye have not, because ye ask not," is the Spirit's explanation of the usual poverty of soul. "Expect great things from God, and you will get them", is the sober and triumphant verdict of George Muller. Seeing we have the resources of the Saviour on which to draw, we may be the most habitual optimists in prayer; for, abiding in Him, being led out by Him in intercession, we shall **not** be confounded.

Dr. Northcote Deck.

SPIRITUAL DISCERNMENT

This touching article was handed us by a friend and shows the work of the Holy Spirit in developing spiritual understanding in saving from heathen darkness in India. All the more striking with the background of centuries in their ways and thoughts.

I should like this letter to show you that the Gospel of Christ, received by the natives here, gloriously surmounts the ancient obstacle erected in the heathen mind. Two of the prayers of Tangale Christians show that. Said one on a Sunday morning:

"Our Holy Father, we thank Thee that Thou hast raised us from sleep by Thy holy arm. All week Thy kindness has been with us. We are indebted to Thy patience with us while we fail to do Thy will. We would praise Thy long suffering. It is known to Thee that we are worthless. Thou seest our lack of love; forgive us. Fill us, our Holy Father, with Thy Holy Spirit, that we may be able to love Thee. Thine outstretched hand is before us, extending gifts to us. We have not held out ours to receive them.

Have mercy on us. Press open our hands and deposit therein Thy mercies.* Thou hast called us to gather, and we do but scatter. Thou hast commanded us to follow Thee, and we have not risen. Raise us, O God. *Do not wait for what we shall do; go on, O Lord, with Thy kindness.* Make Thy name holy in this land through the mercy of our Lord Jesus Christ. Amen.

At another service, when I had read to the congregation the speech of the Apostle Paul on Mars Hill, recorded in Acts 17:22-31, a redeemed Tangale offered the following prayer:

"O God, since we are Thine offspring, as Thou hast said, no one ought to liken Thee to something without life. Help us to recognize that truth always. A man may say, 'Such-a-one is my relation, so not to be despised.' Thou regardest us similarly. Among men it is said, 'There is no way of separating from a relation; where could you drop him?' *A man cannot cut out and throw away a scar on his body. We are the scars on thy person; thou canst not easily rid thyself of us.* Give us to know the wonder of that, so that we can serve Thee. Thy kindness provided for us is as though it were not provided. Give us the knowledge of Thy provision. Help us always to recognize that the shed blood of the Lord Jesus is the ground and occasion of Thy grace; and that our sanctification is through His blood. Amen."

* A Hindu beggar approaches prospective givers with the hands joined together opened like a cup for the anticipated relief. Were the hands closed, it would indicate lack of faith and be regarded as an affront by the one solicited.

OUR WORK IN ROUMANIA

Siret, Roumania, May 19, 1930.

Dear Friends:

First let me thank you all, through the "Harvest Field", for your interest and intercessions in behalf of the Lord's work in this part of Roumania. The Lord has seen fit to bless, and we can see His blessed Name being glorified. In several villages, small circles are forming and soon Assemblies will be formed. All this is being done in spite of the most intense and bitter opposition by the people, who are being stirred up by the priests.

The priests are gradually seeing their former complete authority slipping out of their fingers and are making desperate attempts to intimidate, in spite of the new laws. We praise God that so many of the young believers are standing firm and are not letting themselves be turned back.

In two of the neighboring villages the priests induced the rural police to come to the meetings and disturb them, scattering the people, actually coming into the room where they were assembled and dragging some of the people out. Now the police will have to give an account of their actions before the Court, for the brethren have made complaints to the District Court and also to the Ministry.

The Pentecostal people are also very active and are doing a great deal of harm. We can praise the Lord that they have not been able to accomplish much among our people, but they have led whole Baptist meetings aside. It is very sad, and we need much prayer in our behalf.

More native workers are needed. We have so many calls from the villages to which we are unable to respond. May the Lord lay it on the hearts of His stewards to undertake the support of several more native workers. We have the men. You, dear readers, can take an active part in our labors here for Him, by supporting one or more workers. The average cost of supporting a married man is about $22 to $25 a month. Who will take part in this blessed work? The Lord will repay.

On June 8th and 9th we have our General Conference, when representatives from all over Roumania will be present. We are praying that the Lord will richly bless this gathering of His children, strengthening their faith and making us all better fitted to proclaim the Glorious Gospel in this land of Darkness, Superstition, and False Teaching.

We again appeal to you, dear friends, to hold us up before the Throne of Grace, that we may be found worthy to be His messengers among the hungry people.

R. W. & L. V. Hill.

Oh! I have seen the day,
When with a single word—
God helping me to say,
"My trust is in the Lord!"—
My Soul hath quelled a thousand foes,
Fearless of all that could oppose.

Cowper.

A LETTER OF APPRECIATION

It is our hope that we can send copies of the "Harvest Field" to missionaries laboring in different parts of the world so that they may have the encouragement and the stimulus of knowing about other works and workers in the vineyard. Missionaries need the encouragement and help that comes by knowing of the joys and shadows in the lives of other workers and to know of the triumphs of the Gospel in other Fields. We take pleasure in giving the following letter received from a missionary who received the "Harvest Field" in Guatemala, Central America:

Patzicia, Guatemala, C. A.
December 30, 1929.

Dear Helpers in our spiritual lives:

Surely God will remember your "work of faith and labour of love" in having sent your Spirit inspired and directed periodical during the past year to so many of us workers in the vineyard of the Lord far away on the outposts.

How my heart has rejoiced each month as our bare-footed postman has delivered at our door your precious messages of love and cheer.

We who are continually giving out to feed "the lambs of His flock" appreciate the interest of those who endeavor to feed the souls of the missionaries.

Only those who are strong in their own spiritual lives can help those who are weak or those who are beginning the Christian life. When we see them sitting at our feet in the little chapels, like children waiting to be fed, we appreciate the help of those who have supplied spiritual nourishment for us.

The Lord is now rapidly preparing His people for His soon coming and He depends on us to help in that preparation. May He enable us to be faithful during the coming year, and we trust that He also may enable you to continue to send out your periodical to all of us who are so much in need of the same.

Please give our hearty thanks to whoever has paid for the subscription for us and also please pass on our hearty love to all in your office and publication force, wishing for you all every spiritual blessing during 1930.

A REAPING SEASON IN VOLHYNIA

Greetings in the Name of Jesus Christ to you, and everybody in the Mission of the Fellowship! May God's rich blessing rest upon all your work for the Lord and upon all the workers in the Fellowship. This is my prayer always.

Thank you for your prayer letter. I am happy to join in all the requests. I praise Him for the vision He has given me, and for the gift of the Holy Spirit through whom I am enabled to work for Him.

Young People of Nazaruk's Church

We have been praying and fasting one day a month—March 28 and April 18. In these days we have been wonderfully blessed. Twenty souls are ready for baptism, and many are awaiting instructions and preparation.

Will you join us in prayer for July 8 and 9, when we shall have prayer and baptism. People will come from many villages. Ask for God's richest blessing upon all the work, and for the supply of all our needs.

Your least brother in Christ Jesus,

GEORGE NAZARUK

NOTE: It was my privilege to be at Brother Nazaruk's home, where on a Sunday the meeting house was packed for three services. There are many young people in this work, and we are showing with the article a picture of some of them. Pray for the lost but awakened souls in Volhynia. — M. G.

LETTERS FROM SUFFERING CHRISTIAN BELIEVERS IN RUSSIA

M——, February, 1930 . . . "We are stripped, but there are more awful things than tortures and torments. Hundreds of our brethren and sisters are imprisoned. Some of them are cast into special chambers which have been heated to such a high degree that their feet swell like pastry. They licked the metal parts of the door in order to get a little cooler. Those who consented to become godless were freed. The lot of the rest is unknown. Peasants and laborers are running to other towns. Men are being arrested. Women and children are put into luggage cars and sent anywhere. Their clothes freeze to the sides of the wagons. When they were stopped for a day, sixty women and eighty children were thrown out because they had frozen to death. It is hard for us! We are praying, 'Thy kingdom come!' The world has forgotten us! Pray for us! Tell everybody to do this!"

T—— County, March 2, 1930 . . . "Save us, save! Be merciful towards us! Women, girls, and children are arrested and banished in hundreds. Men are sent to other places. Eighteen of our men were shot these days. There are no words enough to express what 'they' commit. Is God helping? Remember our sufferings!"

K—— County, March 2, 1930 . . . "We are perishing. We are called 'kulaki' (rich peasants), but all through our life we were poor. During the last week, sixty-three families in our village were arrested, and a few days later, forty more. Nobody knows the cause. Men and youth are separated from women and girls. They are being exiled to different places. Sometimes fathers and sons are arrested, but wives and children are demanded by the 'Ispolkom' (Town Soviet) and there they are threatened. Everything is confiscated from the houses of the persecuted people. The people are sent in luggage cars to Siberia, without bread, clothes or money. Oh God, oh God, when will the day of deliverance come!"

T—— County, January 2, 1930 . . . "We are perishing! Oh God, why is it so horrible in our anti-God country? We are losing spirit. We have lost hope and patience. So unmerciful! It is dreadful to be without bread, clothes and money! We were thrown without pillows in the street—everything was taken away! Thousands are suffering in prisons. For you abroad it is impossible to understand! I dream continually about only one thing—to fly abroad! But how and where? Death—our lot! Who will spare us? Pray for us!"

C—— County, February, 1930 . . . . "What is happening here! The former terror has no comparison. A woman with child and with six small children, without clothes, bread or money, kicked out from their house and nobody has any right to take them in. Men are condemned to two to six years of imprisonment, without any guilt. 'Komsomolzy' (Communistic youth) pull out gold teeth with pincers so that the blood streams. People are tormented in G.P.U. (Secret Service of Bolsheviks). The fingers and toes of one of the men from our village were smashed. Whether I shall succeed in dispatching this letter, God only knows. Is it possible that there is no mercy in the world! Pray for us and save us! We all cry out—defend us!"

February 12, 1930 . . . "We are under suspicion. Our letters are sent to G.P.U. to be censored. We are ordered not to leave our house. Taxes are of an unheard of rate. Even those people who cannot buy bread (to say nothing of clothing) are taxed up to 1000 rubles ($500), which they have to pay in twenty-four hours or be thrown out of their houses. Recently I, being poor, was taxed very heavily. One of the brethren paid a part for me, giving his last, but they continue to demand more. What is to be done, only God knows! This brother was informed that I will be banished to the North, but I have heart disease. How sad it will be to leave my dear children and go to certain death! Oh, poor children! If it would be possible to escape—but everywhere there is a guard! One cannot go anywhere without permission. It is now two months since they started to banish people. Whole trains of mothers and children sent out! The picture is heart-breaking! We are sure our turn will be next. Those who speak about America or other countries are certain to be imprisoned. Presbyter . . ., seventy-five years old, is banished. Many preachers died in the prisons in a short time. In three days, eight hundred men will be sent out from our place to the North. It seems to me that horrors do not end soon. Have you any hope for our escaping? Will you be able to save my children and me? We are praying to the Lord. Extend your hand to us! We pray to God: 'Lead us not into temptation, but deliver us from evil. Thy Kingdom come!' If God will not work a miracle, we all shall perish!"

Brother G. writes us: "The darkness of ungodliness is increasing. Tell the brethren and sisters that truly Christ has conquered the world. (John 16:33). We feel His strength, His victory, without which we would not be able to exist."

Brother . . . writes: "If an Evangelical leader decides to go to another place for spiritual work or fellowship, upon his arrival there he is met by the 'Tchekist' (Secret Poltce of Bolsheviks) with 'advice' to return."

STATEMENT OF RECEIPTS FOR APRIL 1930

Receipt No.	Amount
7386	$ 15.00
7387	2.00
7388	10.00
7389	10.00
7390	1.00
7391	5.00
7392	50.00
7393	15.00
7394	1.00
7395	25.00
7396	20.00
7397	5.00
7398	5.00
7399	1.00
7400	6.00
7401	1.00
7402	2.00
7403	2.00
7404	100.00
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7406	300.00
7407	30.00
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7424	6.00
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7497	40.00
7498	1.00
7499	1.00
7500	3.00
7501	5.00
7502	1.00
7503	7.50
7504	5.00
7505	16.00
7506	2.00
7507	1.00
	Total $4090.09

Of this amount $31.45 is for E. H. F.

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